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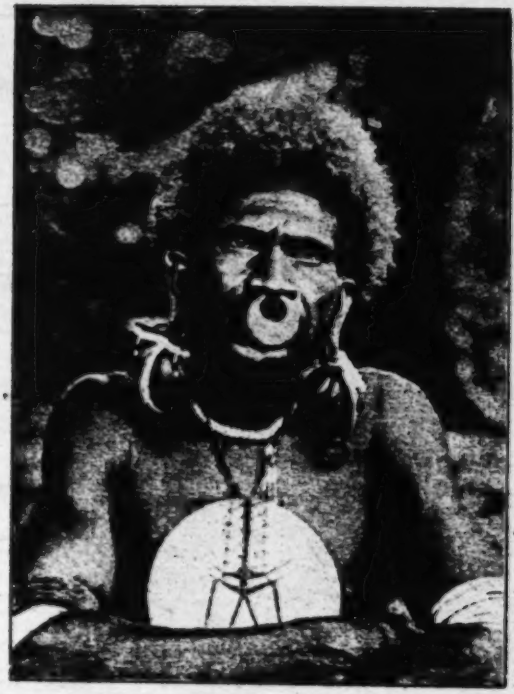

Fig. 1. Man in full regalia, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

12/ which is certainly not exhaustive, but probably delineates the most essential cultural connections of the group.

10/ With regard to the nomenclature, for practical reasons [Fig. 1 appears here] the three partial groups closely connected by cultural uniformity, Ndeni (Nitendi), called Santa Cruz in the narrower sense and located at 165° 55' east, 10° 45' south (1),

[13]

1. Joest in Baessler, Neue Südsee-Bilder, p. 370.

with its neighboring small islands, Vanikoro lying southeast of it

361 [98 cont.] In general, it seems
131 that only the coasts are settled on Ndeni, as well as on Vanikoro, and that the mountainous interior is uninhabited (4). In Medana's

4. D'Entrecasteaux, p. 378. D'Urville, p. 213. Moresby, p. 88. Joest in Baessler, p. 370.

312 time, every village had two wells which were dug shaft-like into the ground, with steps for climbing down, and were covered on top with boards (5). These wells are not mentioned

5. Dalrymple, p. 195.

712 by any of the more recent authors. On Ndeni and the Reef Islands, the villages are often fortified with breastworks of stone -- presumably only those in which the individual houses are not surrounded by a wall. On Ndeni in Carteret's day they were four feet, six inches high and laid out with projecting angles like bastions; on Nukapu, according to Markham, they consisted of semicircular walls, also four and a half feet high, arranged in two rows in such a way that the breastworks of the second row always covered the openings of the first (6). The

6. Quiros in Dalrymple, p. 165. Carteret, pp. 358 f. Markham, p. 145.

Spaniards found a particularly interesting arrangement on
[361] Taumako: a small artificial island built entirely of coral stones a full fathom above the water. It had more than 70 houses and, according to the natives, served as a refuge during attacks by strange tribes (7).

7. Dalrymple, p. 127. Torres, in Burney, p. 288, is probably referring to this place: "Town surrounded by a

3:Davenport E-5 (1958-1960)1962
ON13 Santa Cruz ON13

[795(c)]

435 436 121 tent, especially for purposes of international exchange, the Western capitalist economies still refer their currencies to the value of gold on the world market. But in the main it is the scope of the modern state's authority and the extent of its jurisdiction that effectively fix the value of its currency.

Lacking the power to regulate demand (by such devices as manipulation of the interest rate), primitive societies must rely on measures that control the supply of currency against the demand in their completely free markets. Frequently the supply is limited by natural or social circumstances beyond the control of its users, much as the scarcity of gold or silver once set the value of the dollar or the pound. Often, however, the nature of the currency is such that the society could "mint" it without limit. Scarcity is then maintained by some convention that, through consumption, destruction or deterioration, renders the currency valueless and withdraws it from circulation.

The red-feather currency system shows both principles in operation. The supply of new money is regulated by the availability of the red feathers and by the output of the hunters and artisans who make the money; old currency goes out of circulation because it loses value as its color fades. Produced by the natives of Santa Cruz Island itself, the red-feather currency circulates throughout most of the islands in the group. In these islands, where the indigenous political organization has never extended beyond a single village, it functions as international currency, the common medium of exchange among peoples who speak different languages and live in contrasting ecological settings.

436 [631]

The Santa Cruz Islands, part of the British Solomon Islands Protectorate.

●131 [648]

3:Davenport E-5 (1958-1960)1962
ON13 Santa Cruz ON13

[795(D)]

●131 are scattered over some 15,000 square miles of the Pacific Ocean just north of the New Hebrides Islands. Santa Cruz, a volcanic island, is the largest in the group as well as its financial center. About 25 miles to the north is a chain of small coral islets called the Reef Islands, and midway between these and Santa Cruz [133] is Tinakula, a volcano too spectacularly [361] active for human settlement. The Duff Islands, 60 miles northeast of the Reefs, are remnant peaks of a narrow volcanic ridge. The only other large islands of the group are Utupua and Vanikoro, respectively some 40 and 60 miles south of Santa Cruz.

177 Partly as the result of a long history of inhospitality to visiting mariners and missionaries, the islands were left pretty much to themselves even through the first two decades of this century, when colonial powers were asserting dominion over other islands in the Pacific. It was not until 1923 that the British assumed [648] direct administration of the islands, which they had claimed since 1899, and only since World War II has the Santa Cruz group actually been drawn into the current of world affairs. Today some 161 7,000 people inhabit the islands, most of them concentrated along the north coast of Santa Cruz and in the eastern Reef Islands. The people of the Duffs 144 and the western Reefs speak a Poly- 197 nesian language and are racially similar to the Polynesians of the central Pacific islands. The darker Melanesians of the eastern Reefs and Santa Cruz itself speak four local languages that constitute an independent language family. Melanesians also live on Utupua and Vanikoro, but their three languages belong to the large Malayo-Polynesian 184 family. The cultures of Santa Cruz and 436 the islands north of it are similar in spite 438 of language and racial differences, and it is through this area that the red-

3:Davenport E-5 (1958-1960)1962
ON13 Santa Cruz ON13

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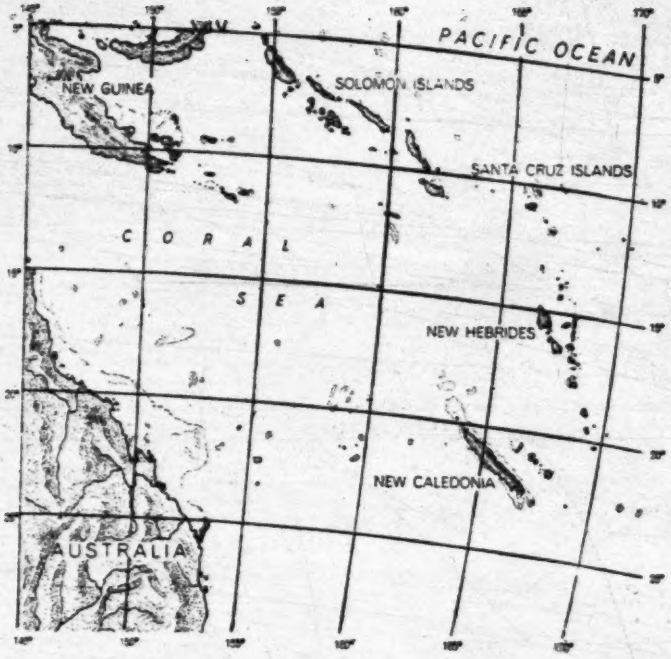

SANTA CRUZ ISLANDS are a part of the British Solomon Islands Protectorate in the southwest Pacific. They were largely untouched by outside influences until after World War II.

[497 (B)]

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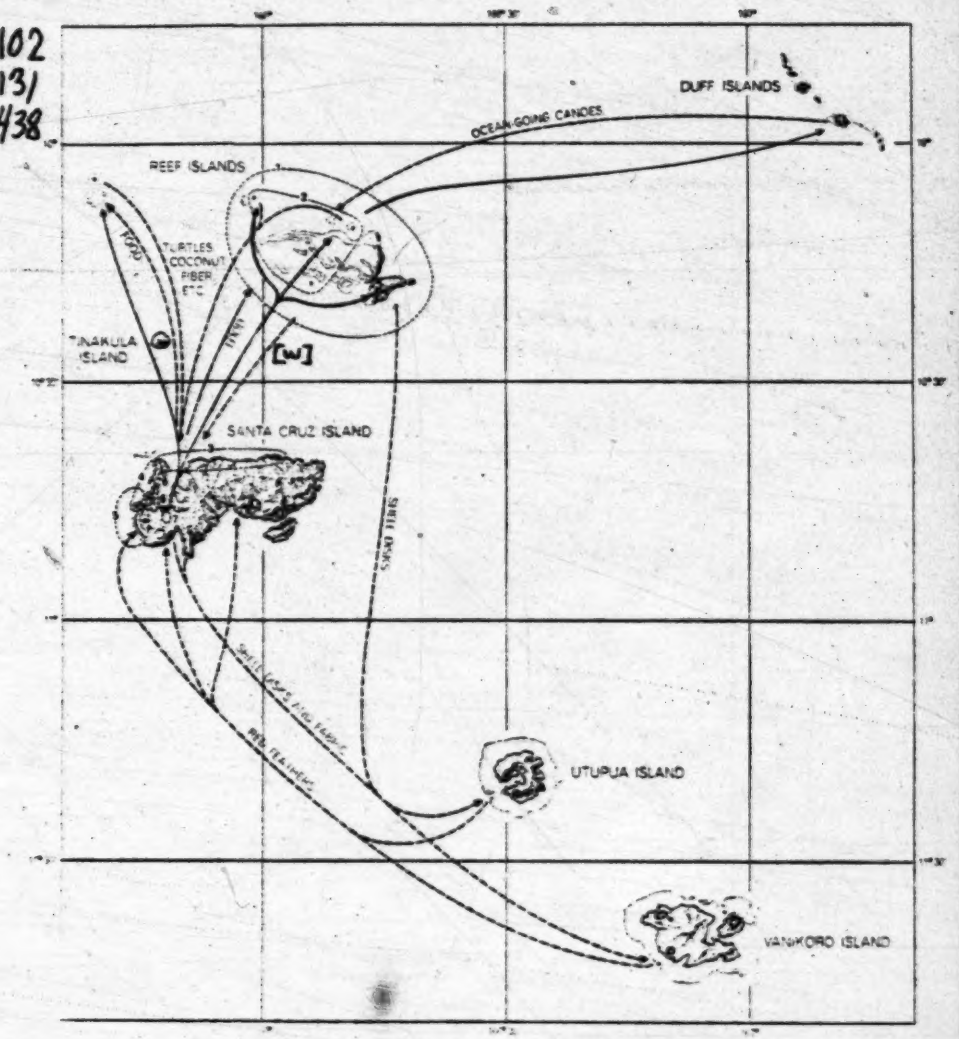

[Legend appears on p. 97(A)]

[↓96 (D)]

WHEN A PRIMITIVE AND A CIVILIZED MONEY MEET

William Davenport

IT IS A COMMON story these days to read of a primitive economic system or even large segments of an entire social structure which have become greatly altered by the direct or indirect effects of the society coming into contact and participation with the Western money economy. It is held by many that the universality of our money, a medium by which standardized values can be fixed to almost any good or service, is one of the main factors in this kind of change, for primitive societies are frequently organized around more than one system of valuation. One anthropologist[1] has termed this "multicentric," by which he refers to the fact that one system of valuation is frequently applicable to a limited set of transactions, while a different system is required in another set, and moreover, that these are *not* in theory convertible.

I shall attempt here to outline the current situation among some islands in the southwest Pacific where this is *not* the case. Here Australian money is competing with an indigenous system of universal currency, which, for all we know, has been in existence for centuries. It is an unusual situation, for owing to their economic behavior which is determined by a strong profit motive, the people want both, yet the native currency is disappearing.

The Santa Cruz Group, lying two hundred miles east of the main British Solomons, are a complex of volcanic islands, true atolls, and raised atolls in which live about six thousand people.[2] They speak eight different languages: one Polynesian, three other Malayo-Polynesian but of a different stock from Polynesian, and four others, related to each other, but as yet unrelated to anything else. The northern part of this group consists of Santa Cruz Island, the largest; the Reef Islands, thirty miles to the north; and the Duff Islands, still fifty miles further out to the northeast. The culture in these is, by Melanesian standards, fairly homogeneous, and from the economic point of view, it is convenient to think of them as participating in a single economic system.

One of the striking things about this island economy is the number of district and island specialties. These embrace a wide range of skills and services, among which are agricultural specialties, animal husbandry, fishing techniques, and many arts and crafts such as canoe making, loom weaving, and clothing and ornament manufacture. Some of these crafts require the bringing of raw materials from one district or island to another before the products are manufactured and the finished goods are redistributed throughout the group. These specialties are largely inherited patrilineally, and many are protected from expropriation by others by magical and supernatural means. Despite this individuality in production, there is a high correlation of certain specialties with the ecological zone within which it is found. For example, specialized fishing techniques are to be found associated with types of reefs, with lagoons, or their absence; pig breeding with abun-

1, 2 [For footnotes, see category 116, page 68.-Analyst]

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